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JOURNAL

OF THE

CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

1881.

VOL. VII. PART I.

No. 23.

"The design of the Society is to institute and promote enquiries into the History, Religion, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology, Mineralogy, its Climate and Meteorology, its Botany and Zoology."

COLOMBO:
GEORGE J. A. SKEEN, GOVERNMENT PRINTER, CEYLON.

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Title page wanting

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EDITED BY

THE HONORARY SECRETARY.

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ROYAL ASIATIC SOCIETY.

CEYLON BRANCH.

HINDU ASTRONOMY:
*AS COMPARED WITH THE EUROPEAN SCIENCE.**

By S. Mervin.

(*Read April 7th*, 1881.)

Astronomy was discovered and cultivated in the early period of the world. It spread from one country to another, and seems to have come from Chaldea to India and China.

The Rev. H. Hoisington, of the American Mission at Jaffna, in his work entitled *The Oriental Astronomer*, says :—" Chaldea may be considered as the cradle of astronomy. A series of observations was made at Babylon during a period of 1,903 years preceding the capture of that city by Alexander. This would carry back the origin of astronomy in Chaldea to at least 2,234 years before Christ."

" The Chinese possess the oldest authentic records of astronomical observations. They invented their cycle of 60 years as early as 2,900 years B.C., and they were able to predict (or calculate) the eclipses as early as 2,128 years B.C."

" The early part of Hindu astronomy is involved in great obscurity. The lunar mansions, or *Nadchattirams*, are the most ancient part of Hindu astronomy found on record. They date somewhere between the years 1528 and 1371 B.C."

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* The Society decline to be responsible for the statements of the author. The Paper is printed (in *résumé*) having been read at a General Meeting.

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True Hindu astronomy is very different from Hindu mythology. Some Europeans seem to think that the mythology and the astronomy of the Hindus are identical.

Hindu mythology is mingled with legends and exaggerations of poetry, which are utterly fantastic and absurdly false. But the true science of astronomy is found in other works which are really scientific, such as :—

Brahma Siddhántam.	*Viyása Siddhántam.*
Súriya Siddhántam.	*Pósa Siddhántam.*
Sóma Siddhántam.	*Varáka Siddhántam.*
Vashda Siddhántam.	*A'riya Siddhántam*
Rómaka Siddhántam.	*Siddhánta Sirómani.*

There are several other works among the Hindus on astronomy, but these are the important ones.

I do not pretend to say that I have read all these books. I have read only two of them, from which I will give quotations and authorities, to prove that many of the doctrines of the Hindu science do perfectly correspond with those of the European science.

The 59th verse of the 1st chapter of *Súriya Siddhántam* reads as follows :—

"Twice 800 yójanas are the diameter of the earth; the square root of ten times the square of that is the earth's circumference."

Here it is plainly said that the earth's diameter is 1,600 yójanas, which at 5 miles each* will give 8,000 miles,

* The measurement of the *yójana* is not exactly settled. According to some authorities, it is equal to 16,000 yards; according to others, to 8,000 yards. The Chinese traveller Hieuen Thsang, who visited India in the middle of the 7th century, reports that in India, according to ancient tradition, a yójana equalled 40 li (a *li* being about 550 yards). According to the customary use of the Indian kingdoms, it is 30 li. But the yójana mentioned in the sacred books contains only 16 li; which smallest yójana is equal to 5 English miles.

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and its circumference 25,298 miles. According to European science the diameter is 7,917 miles, and the circumference 24,856 miles, shewing a very close proximity to the Hindu calculation.

Again, the 52nd verse of the 3rd chapter of *Siddhánta Sirómaṇi* reads thus :—

" The circumference of the earth has been pronounced to be 4,967 yójanas, and the diameter of the same has been declared to be $1581\frac{1}{24}$ yojanas."

According to this, the diameter is $7{,}905\frac{5}{24}$ miles, and the circumference 24,835 miles, which figures are very much nearer to the European than those given in *Súriya Siddhánta*, the difference being very insignificant.

II.—According to Hindu mythology, the earth is a circular, flat body, supported by the serpent "*A'tichédan*," &c.; but the 32nd verse of the 12th chapter of *Súriya Siddhántam* says that the earth is a globe and a self-supporting body.

The same description is given in the 2nd verse of the 3rd chapter of *Siddhánta Sirómaṇi* :—

" This globe of the earth is perfectly round, and encompassed by the orbits of the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn, and by the constellations. It has no (material) supporter, but stands firmly in the expanse of heaven by its own inherent force," &c.

The 4th verse demonstrates the self-support of the earth:—

" If the earth were supported by any material substance or living creature, then that would require a second supporter ; and for that second, a third would be required. Here, we have the absurdity of an interminable series. If the last of the series be supposed to remain firm by its own inherent power, then why may not the same power be supposed to exist in the first—that is, in the earth ? "

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III.—According to Hindu mythology, the earth is said to be motionless, and the day and night are caused by the sun moving round the earth; but *A'riya Siddhántam* says that the earth moves round on its axis, and that thereby the day and night are caused. This verse of *A'riya Siddhántam* is quoted by Professor Colebrook in his Essays, Vol. II., page 392.

IV.—The mythology states that the sun is nearer the earth than the moon; but the 2nd verse of the 3rd chapter of *Siddhánta Sirômaṇi*, read before, says that the earth is encompassed by the orbits of the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. By the order of the planets, as given here, it will be seen that the moon is nearer than the sun. The order is the very same as that given in the European science, except that the sun and the earth have been transposed.

Besides, the 5th verse of the 10th chapter of the same work says that the distance of the moon from the earth is 51,566 yójanas, and that of the sun 689,377, shewing that the moon is much nearer to the earth than the sun.

V.—The diameter of the moon's disc is said in the 1st verse of the 4th chapter of *Súriya Siddhántam* to be 480 yójanas or 2,400 miles, whereas according to European science it is 2,162 miles, shewing only a slight difference.

VI.—The common idea of the people and the poetical expression in almost all the Tamil epic poems are that the clouds go to the sea, drink its water, and then pour the rain on the earth. But a verse in *Ráku Vamsam* says: "The sun evaporates the waters and moisture of the earth, and then gives it back"—*i. e.*, it rains.

European science is the same.

VII.—According to the European science, a year is caused by the earth revolving once round the sun in 365 days, 5 hours, 48 minutes, and 48 seconds; and according to the Hindu science,

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it is caused by the sun going once through the twelve (12) signs of the zodiac in 365 days, 6 hours, 12 minutes, and 29 seconds. Whatever may be the difference in the theory, the result is almost alike in determining the length of a year, the difference being only about 24 minutes.

VIII.—The 2nd verse of the 4th chapter of *Siddhánta Sirómaṇi* says: "The atmosphere extends to the height of 12 yójanas from the earth; within this limit are the clouds, lightning, &c." Twelve yójanas are equal to 60 miles.

European science also says that the atmosphere surrounds the earth to the height of 50 or 60 miles.

IX.—The cause of the motion of the planets is explained in the first five verses of the 2nd chapter of *Súriya Siddhántam.*

(Verse 1.) "Forms of time, of invisible shape, stationed in the zodiac *(bhagaṇa)*, called the conjunction *(sighróchcha)*, apsis *(mandóchcha)*, and node *(páta)*, are causes of the motion of the planets."

(2.) "The planets, attached to these beings by cords of air, are drawn away by them with the right and left hand, forward or backward according to nearness, toward their own place."

(3.) "A wind, moreover, called *praváha* impels them towards their own apices *(uchcha)*; being drawn away forward and backward, they proceed by a varying motion."

(4.) "The so-called apex *(uchcha)*, when in the half orbit in front of the planet, draws the planet forward; in like manner, when in the half orbit behind the planet, it draws it backward."

(5.) "When the planets drawn away by their apices *(uchcha)* move forward in their orbits, the amount of the motion so caused is called their excess *(dhana)*; when they move backward, it is called their deficiency *(ṛiṇa.)*"

There is some sort of agreement between European and Hindu sciences in this intricate and abstruse part of astronomy. European science says that the planets take their circular

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orbits from the combined effect of their centrifugal and centripetal forces.

In the verses referred to just now the following description is given:—"The so-called apex, when in the half orbit in front of the planet, draws the planet forward; in like manner, when in the half orbit behind the planet it draws it backward. Being drawn away, forward and backward, they proceed by a varying motion."

The accelerated motion and retarded motion are conveyed by the terms "*sighróchcham*" and "*mandóchcham,*" which mean respectively "swiftness" and "slowness."

Thus, it will be seen that the European and Hindu sciences, although the expressions are different, agree as to the causes of the motion of planets in circular or oval orbits.

X.—Though the motions of planets and the figure of their orbits had been determined by Copernicus and other astronomers, yet the cause, or power, which carries them in their orbits, was unknown at that time. The discovery of this cause was made by Sir Isaac Newton.

The principle on which the planetary revolution is founded is gravitation. The laws of gravitation were known to the Hindus long before Sir Isaac Newton's time. Thus, the 6th, 7th, and 9th verses of the 3rd chapter of *Siddhánta Sirómaṇi* state:—

(6th.) "The property of attraction is inherent in the earth. By this property the earth attracts any unsupported heavy thing towards it. The thing appears falling, but it is in a state of being drawn to the earth. The ethereal expanse being equally outspread all around, where can the earth fall?"

(7th.) "Observing the revolution of the constellations, the Buddhas thought that the earth had no support; and as no heavy body is seen stationary in the air, they asserted that the earth goes eternally downwards in space."

(9th.) "Observing, as you do, O Buddha, that every heavy

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body projected into the air comes back again to, and overtakes, the earth, how can you idly maintain that the earth is falling down in space? If true, the earth being the heavier body, would perpetually gain on the higher projectile, and never be overtaken."

Báskara-ásáriyár, the author of this work, was born in the year 1036 of *Sálivâhana* era, and composed it in the year 1072, corresponding with the year 1150 of the Christian era, or about 500 years before Sir Isaac Newton made the discovery of gravitation.

XI.—Now, lastly, about the Solar and Lunar Eclipses. The doctrine is the same in the European and Hindu sciences, though in Hindu mythology it is said that two serpents, called *Ráku* and *Kétu*, are hiding the sun and moon, and are causing the eclipses.

Of all the phenomena of the heavens, it is the eclipses of the sun and moon that attract the attention of man more than any other. In early ages of antiquity eclipses were regarded as alarming prognostications of public calamities and tokens of divine displeasure.

In Mexico, during the times of eclipses, the natives fast and afflict themselves, thinking that the great spirit is in deep sufferance.

Some of the Indian tribes of North America imagine that the moon has been wounded in a war.

The prevailing notion among the Hindus, which they derived from the mythological legends of poetry, is that certain serpents swallow the sun and moon, sometimes partially, and sometimes entirely. But the true Hindu science accounts for the eclipses just in the same way as European science does.

Súriya Siddhántam, 4th chapter, 9th verse :—"The moon is the eclipser of the sun, coming to stand underneath it like a cloud; the moon moving eastward enters the earth's shadow, and the latter (*i. e.*, the shadow) becomes its eclipser."

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This doctrine is in perfect accordance with the European.

It has been shewn that in many respects there is a perfect accordance between the Hindu and European astronomy. There are discrepancies in the theory and principles as regards some points, as inculcated in the Hindu science, but in almost all cases the result of the calculations as regards the several phenomena is the same as that of European astronomy, such as the lunar and solar eclipses, the position of planets, the retrogradation in planetary motions, &c.

It is not known what instruments were used by the ancient Hindus, but it is an undoubted fact that they had the use of some sort of instruments, without which it would not be possible to make the several calculations.

The 11th chapter of *Siddhánta Sirómaṇi* speaks of the use of certain instruments, such as armillary sphere, *nodi vaḷaya, yashṭi, chaṉka, ghaṭi*, circle, semi-circle, quadrant, *swayam váha yantra*, syphon, &c.

To once more quote Mr. Hoisington :

"The Egyptians, Chaldeans, Indians, and Chinese early possessed many astronomical facts, many observations of important phenomena, and many rules and methods of astronomical calculations; and it has been supposed that they had the ruins of a great system of astronomical science, which in the earliest ages of the world had been carried to a great degree of perfection, and that while the principles and explanations of the phenomena were lost, and isolated, unconnected facts, rules of calculation, and phenomena themselves remained."

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SCULPTURES AT HORANA.

By James G. Smither, F.R.I.B.A.

(Read April 7th, 1881.*)*

Having recently had occasion to visit Horana, a place distant about twelve miles inland from Pánadurê, I took the opportunity of inspecting some sculptured stones, which, with a few mouldings and some other fragments of an ancient building, lie half concealed by high grass and weeds behind the Government rest-house. There is nothing remarkable about the mouldings, but the sculptures are, I think, of sufficient interest to warrant my forwarding to the Society the following short description of them.

The sculptured stones form the vertical face of the stylobate or raised platform, on which, doubtless, formerly stood a structure, of which all vestiges have entirely disappeared.

The platform (only 35 feet square) was originally about three feet high above the paved open court round about it, and was approached by a single flight of steps at the end towards the east. The court or enclosure measures 58 feet from north to south, and 56 feet from east to west. It was surrounded by a stone wall, now broken down, and was entered at the east end opposite the above mentioned flight of steps leading up to the platform. The wall of the stylobate consisted of a moulded base, a sculptured die 14 inches high, and a moulded cornice, the latter nowhere now in position. Most of the stones forming the die have been removed quite away from the spot, but the sculptures upon the few which remain differ entirely from any in the same position which have hitherto come under my notice, and are particularly interesting.

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The subject represented is a procession, in honor probably, of some august personage who most likely figured in part of it.

The occasion must have been an important and joyous one, judging from the great length of the procession, (which, with figures under a foot high and closely following one another, must have extended more than 100 feet,) and the wild demonstrations of delight in which all who are taking part in it are indulging.

Upon one stone, which measures 10 feet 6 inches in length, are nine male figures and two animals. This series commences with four dancing figures with musical instruments, followed by one who appears to be running in and out of the procession. Then comes a man leading a horse—probably a led horse of the honored personage—and holding an umbrella over the head of the animal; then a walking figure immediately followed by an elephant; and behind the elephant two men fencing with swords, each furnished with a shield.

On another stone measuring 4 feet 6 inches in length are five figures, all in the wildest dancing attitudes; one holds his left leg over his head with his right hand, and another flourishes a sword.

One stone, 3 feet 4 inches long, exhibits three dancing figures; and another, 3 feet long, two figures, one performing with a sword or stick which he holds with both hands.

A stone measuring 6 feet 4 inches in length differs from those above described, and must, I think, have formed one of the angle stones of the course. At one end of the stone is a narrow panel, and near the other end a similar panel, each containing a seated lion, the interval between the panels being occupied by three running nondescript horned animals somewhat resembling goats. In the small space left at the extreme end of the stone beyond the small panel stands a man blowing a horn, with his face turned away from the panel and in the direction of the advancing procession, which doubtless commenced on the next stone. The

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three horned animals occur again on another stone, and are most likely part of a similar composition to that above described.

Unfortunately the whole of the sculptures are so much weather-worn and defaced, that it is very difficult to make out what some of them are intended to represent, and the details of dress, musical instruments, &c., are scarcely distinguishable. The absence of the stones which would complete the subject is much to be deplored, as well as the lamentable condition of those which remain; but the latter, even in their present state, are of so much interest, that they should certainly be preserved if possible, and the best means of doing so is to deposit them in the Colombo Museum.

The ruins at Horana have evidently been used as a quarry for some time past, and I observed that a fine carved stone doorway and other ornamental stones, which must have formed part of some ancient structure, (probably that under notice,) have been built into the walls of a Buddhist Temple, a most unsightly edifice, which has been very recently erected within 50 yards of the ruins.

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GOLD.

By Alex. C. Dixon, B. Sc. (Honors), London.

(*Read April 7th*, 1881.)

The Island of Ceylon is referred to by Ptolemy as containing gold, and Solinus, a noted historian, makes mention of it in his works, A.D. 238. The early inhabitants of Ceylon were not ignorant of its presence. It is referred to in the Maháwanso, while during the founding of the Ruwanveli Dágoba at Anurádhapura there was a sudden appearance of sprouts of gold above and below the ground, and of silver in the vicinity of Adam's Peak.

It is also referred to in the Siŋhalese works entitled *Kaḍa-yimpot*, as being found in several localities; and the names of many places either have reference to its occurrence or to their glistening appearance resembling gold, such as *Ruwanvęlla*, *Ramboḍa* (formerly *Raṅgboḍa*).

The Siŋhalese name for gold is *ran*; for gold ore the term *amuran*, signifying not ripe or unextracted gold; while *ratran* refers to melted gold.

In 1854 it was found in the Maha-oya and at Nuwára Eliya, and still later again at Nuwara Eliya.

There is a great similarity between the hill regions of Ceylon and the South-East Wynaad district at the North-West base of the Neilgherries, which has recently become so prominent on account of its auriferous reefs. As to the probable age of these districts we are uncertain, but there can be no doubt that the two regions are contemporaneous, consisting of granitoid schists or gneissoid rocks, that they are highly metamorphosed, and that quartz reefs form a conspicuous feature.

The reefs are often white, occasionally somewhat brecciated, and not unfrequently bound together by hæmatite or limonite.

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Although the strike of the rock is peculiar in the Neilgherries E.N.E., yet the auriferous reefs run N.N.W., corresponding with the gneiss a little further to the North. The general run of the rocks here is N. to N.W.

As on the Wynaad, we have an absence of intrusive rock—no dykes, porphyritic masses, or basalts. It has been observed that the auriferous belts are richest where micaceous and chloritic rocks occur. Strange to say, in the cuttings of the railway into our hill district, and the various cuttings on the public roads, no prominent reefs have been crossed. Probably one or more may be met with on the extension of the railway from Náwalapiṭiya to Nânu-oya. In several parts the country is traversed by large persistent reefs of quartz, with numerous narrow seams and veins diverging from them and often traceable into decomposed lithomargic earth. Some good examples of these are to be found in the Balangoḍa, Pussẹlláwa, Ramboḍa, and Dolosbágé districts.

The character of the vegetation in prospecting for gold is of great assistance in Australia where each formation is characterized by distinct forms of vegetation, but in Ceylon we have no guidance, as the mountainous zone is but one formation.

Gold occurs in three chief forms :—

1.—As scattered grains or nuggets in alluvial deposits, having been set free by natural causes from its matrix.

2.—In grains and leaves in numerous veins, chiefly quartz, still in the matrix, but not with other metals. This is called *free* gold.

3.—Associated (but not chemically combined) with numerous other metallic compounds, such as arsenides, sulphides, &c., generally classed under the term *pyrites*, found in veins of quartz and other rock.

In the first form, I have met with it in the alluvium of the Ḍẹduru-oya beyond Kurunégala. The particles were exceedingly small, and other metallic matters were not uncommon.

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This must have come from some quartz reefs further up in the hills. Its occurrence in this river is referred to in the *Kaḍayim-pota.*

A second instance of its occurrence in this form was in the Galle District, where a small nugget was taken from the alluvium accumulated in one of the ravines; it weighed over 6 grains, and was associated with fragments of gems, such as sapphire, garnet, chrysoberyl, tourmaline, zircon, as well as of sulphides of some rare metals. This deposit was due to disintegration from the matrix in which they occurred originally. I followed up the ravine to its head with the expectation of finding a quartz reef from which the gold must have been dislodged, and found two small reefs crossing it. I took specimens from these and found traces of gold, but not in sufficient quantity to warrant its being worked. I have had further specimens from this reef of a much better character.

In the second form it occurs in the Ramboḍa district, Central Province, where several remarkable reefs strike across the valleys. In one of my tours I gathered numerous specimens of quartz of various hues, chloritic and micaceous rocks. On breaking them up and examining, I found in the quartz traces of gold, a specimen of which is on the table. I am unable to give the precise locality.

In the third form it occurs in the pyrites of the gem-pits in the Ratnapura–Rakwâna districts, but only in very small quantity.

From the little I have seen, it is my opinion that considerable quantities will yet be brought to light.

Specimens exhibited.

1. Nugget of gold.—Galle District.
2. Associated Minerals of ditto.
3. Gold in quartz.—Central Province.

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SPECIMENS OF SINHALESE PROVERBS.

By Louis De Zoysa, Maha-Mudaliyar.

Continued from No. 17, *Vol. V.* (1871-72), *p.* 32.

(*Read April 7th,* 1881.)

167. අඩුකලේ දිය හෙල වෙනවා.

167. The water in an unfilled pot makes a noise.

"A little learning is a dangerous thing."

168. අත නොහොල්ලා කට හොල්ලන්ට බැහැ.

168. One cannot (expect to) move the mouth without moving the hands.

One cannot obtain a living without working for it.

169. අතදීලා දතනියවන්ට එපා.

169. Do not give your hand, and then grin.

Do not give a man an undue advantage and afterwards repent of it.

170. අත බලාලයි මූන බලන්නේ.

170. After looking at the hand (he) looks at the face.

The allusion is to the practice of receiving presents, or bribes, especially by men in authority.

171. අතිරස තිත්තයි, පැමිණිදුක් පැණිරසයි.

171. Sweet cakes are bitter, but sweet are misfortunes.

Adversity is more enjoyable than prosperity.

172. අතේනැති මුට්ටු ඇත්තේ මූදින් එතරයි.

172. What one has not in one's hands may as well be looked for beyond the seas.

"A bird in the hand is worth two in the bush."

173. අනුන්නේ ඇසේ කුණ කෙලමෝල්ගහ වාගේ

173. It is said the mote in another's eye appears like a

පෙණෙනවාලු, තමුන්ගේ ඇගේ තුණ අබමල් රේණුවක් වාගේ පෙණෙනවාලු

rice-pounder: that in one's own eye like a mustard flower pistil.

174. අනුන්ගේ මගුල්දාට වරෙන් මගේ ආදරේ පෙන්නන්ට.

174. Come on the wedding day of another to show my love (to you).

Liberality at the expense of others. Like the English proverb, "Cocks are free of horse-corn."

175. අනුන්ගේ ඉස රදෙත් හොදයි.

175. Even the headache of another is good.

176. අම්මා අතේ හැන්ද තියෙනවානම් දරුවා බඩගින්නේ ඉඳියැයි?

176. Will the child starve, if the mother has the spoon in her hand?

177. අමුකළ කොණෙක් අමු ගෙණියත්, වී කළ කොණෙක් වී ගෙණියත්.

177. Those who have sown *amu* (fine grain) will reap *amu*, and those who have sown *ví* (paddy) will reap *ví*.

Men are rewarded according to their deserts.

178. කිඹුලාගේ දරුවන්ට පීණුම් උගන්නන්නේ කවුද?

178. Who teaches (needs to teach) the alligator's young to swim?

"Teach your grandmother to suck eggs."

179. කුඩා ඇමක් දමාලා මහමාලු මරන්නා වාගේ.

179. Like using small bait and killing large fish.

180. කුසල්හාමිනීවාට මොවද වේලක් කන්ට නැත්නම්.

180. What does it signify to be called *Kusalhámi*, if one cannot procure a single meal.

"Kusal-hámi" means 'the fortunate one.'

181. එක ඇහැකට ඇන්නාම අනිත් ඇහෙනුත් කඳුළු එනවාලු.

181. When one eye is pricked, tears flow from the other eye also.

Spoken of the sympathy existing between the members of one family or community.

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182. එකපිට දෙක දෙන කොට දු ගලවත් ගමන්යයි.

182. When one blow follows another, even the grinding-stone will begin to move.

183. එකයි කියාලයි දෙකයි කියන්නේ.

183. You must say 'one' before you (can) say 'two.'
"*Rome was not built in a day.*"

184. එක තරහකට ලිඳේ පැන්නාම, දහ තරහකට ගොඩඑන්ට බැරිලු.

184. They say that if you jump into a well on one provocation, even ten provocations will not enable you to get out of it.
Difficulties increase with anger.

185. ඒදණ්ඩ ගියාට තොටු පල යයිද?

185. Although the bridge be washed away, will the ferry go too?
All hope is never lost.

186. ඒරෝප්පේට ගෙණිච්චත් බළලා ඤූව් ඤූව් කියාවි.

186. Though a cat be taken to Europe, it will cry *ñáw-ñáw* (mew-mew).*

187. එනදූට නංගුස් පොට ඔස්සේ එයි, යනදූට නිත්තං කඹ පුපුරයයි.

187. When it (good fortune) comes, it comes along a wire; when it goes, it breaks even ropes of hemp.
In prosperity slight efforts succeed; in adversity even the highest fail.

188. නයා කීවත් කනවා, නයිහාමී කීවත් කනවා.

188. The cobra will bite (you) whether (you) call (it) *Nayá* (cobra) or *Nayihámi.* (Sir Cobra).

189. නරියාට අහුවුන කුකුළා වාගේ.

189. Like a fowl caught by a jackal.

190. නරියා සිංහනාද කළා වාගේ.

190. Like the jackal that imitated the roar of a lion.

191. නාකියාමැරෙන්නෙත් නෑ, ඇඳ නිවාඩු වෙන්නෙත් නෑහෑ.

191. The old man does not die, nor is the bed available (for others).

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* Cœlum, non animum, mutant qui trans mare currunt.

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192. නිකන් සම්බවෙන ඉසරදෙත් හොඳලු.

192. Even a headache is good, they say, if (only it can be had) gratis.

193. නියනැති දිවියාවාගේ.

193. Like a clawless cheta.

194. නුවන වැඩි මිනිහාට ඒදණ්ඩෙන් යන්ට බැරිලු.

194. They say a man of too much caution cannot cross an *édanda.**

195. තමුන් රැකීලයි දහම් රැකින්නේ.

195. One must look to one's own interests before regarding those of others.

"Charity begins at home."

196. දී කිරටසාක්ෂි බළල්ලු.

196. Cats give (true) evidence in favour of curds, 'tis said.

Used when interested parties speak well of their friends.

197. දිනුම්පිලට හෝයියා.

197. *Hóyyá* (Hurrah!) for the winning side.

Spoken of time-servers, men who swim with the current.

198. දුක්පත්කම ඉඹුල් පුලුන්වලටත් සැහැල්ලුයි.

198. Poverty is lighter even than silk-cotton.

199. තණ ඇති හරකාට කන්ට බැරුවාවාගේ.

199. Like the bull that has grass but cannot eat.

200. තනිගහ කවදා උයනක්වේද?

200. When will a single tree become a grove?

201. තරහ තමුන් නාහයි, නුවන අනුන් නාහයි.

201. Anger (in a man) ruins himself; wisdom (cunning) others.

202. අනුන්නේ රත්තරන් මන්අරන් මක්කරන්.

202. Other people's gold! Why should I take it? (or) What shall I do with it?

It is not right to covet the riches of others.

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* A log of wood placed across a stream, to serve as a bridge.

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203. අනුන්ට කළදේ තමුන්ට පලදේ.

203. What you have done to others will bear fruit on yourself.

204. අඬුව තියෙද්දී අත පුලුස්සාගන්නේ ඇයි?

204. Why burn your fingers when you have the pincers?

205. අමාරුවට හිඟුරුවැල ඇල්ලුවා වාගේ.

205. Like clutching *Hinguruwela* (a thorny creeper) when in trouble.

206. අමුණ කැඩුණදාට නැති නෑයෝ මොටද?

206. What is the use of relations who do not help you when your dam is broken?

207. අමුණෙන් නැළිය පැහෙතත් වැල්ලේහීය හොඳයි කියා නරියා කීවාලු.

207. It is reported that the jackal said, that although the yield for an *amuna** is but a *neliya*,† it is better to plough on the (sea) beach.

This proverb is often in the mouth of people living on the sea coast to show their preference for it to interior districts.

208. අසූචි කප්පරක් කෑ බල්ලාට සුළු ගඳක් දැනේද?

208. Will the dog that has eaten a ship-load of dung, notice a little bad smell?

209. තෑග්ගෙන් තෑග්ග උතුම් තෑග්ග.

209. The gift of a gift is the best gift.

210. ආචාරියාට මයිනාහම එපානම් මගේ බල්ලාටත් එපා.

210. If the blacksmith does not need the bellows, my dog even will not care for it.

Much less do I care.

211. ආඬිගොල්ල එක් ඉනමේ කොක්කානම් පසිය වෙන වෙනමේ.

211. The *A'ndi*‡ are of one tribe, but each has a separate *Kokkánanpayiya*.§

---

* The "*amuna*" equals about six bushels.

† The "*neliya*" equals $\frac{1}{32}$ of a bushel.

‡ A tribe of Muhammadan fakírs who are professional beggars.

§ A bag in which a beggar puts his things.

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212. අඹුනැත්තාට වී තිඹල්ල, වී තිඹට හාල් නැලියල්ලු, හාල් නැලියට බත් නැබිලියල්ලු, බත් නැබිලියට බත් පිඩල්ලු.

212. It is said that a man who has no wife has a *timba* (four measures) of *ví* (unhusked rice); the *timba* gives him one *neliya* of *hál* (husked rice); this *neliya* of *hál* gives him one *nébiliya** of *bat* (boiled rice), which gives him one mouthful.

This is intended to shew the domestic value of a wife to her husband. The bachelor, or the widower, is robbed by every one whom he deals with.

213. ඇඟිලි පහම එකදිග යැයි?

213. Are the five fingers of the same length?

All men have not equal advantages.

214. මරණවා හොඳයි, කෙළෙහණවා නරකයි.

214. Murder is better than defamation.

215. ඇඬුකොටල්ලු කිරිඑරෙන්නේ.

215. The infant must cry, they say, for milk to rise in the mother's breast.

216. ඇහැළපෙරහැරට බෙරත්ඇද්ද කියා එක්කෙනෙක් ඇහුවාලු.

216. It is said that some one asked whether *tom-toms* were beaten at the *Ehela Perahera*. (July-August festival in Kandy)

The beating of tom-toms forms a prominent part of this festival.

217. කකුළුවා දියරත්වෙනතෙක් කරණ සෙල්ලමවාගේ.

217. Like the crab's sport (in the pot) till the water is heated.

It is the practice to boil crabs alive. The proverb is applied to any short-lived enjoyment, to be succeeded by much suffering, especially to the enjoyment of sensual pleasures.

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* *Nébiliya*, an earthen dish in which rice is served.

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218. කට නැත්නම් නරි බල්ලොත් ගෙණියත්.

218. If not for his mouth (loquaciousness) jackals and dogs would carry him off.

Spoken of a poor and helpless man, but who is full of bluster. The idea is that the man appeared so weak and helpless that if he did not speak people would take him for a carcase.

219. කටඇත්තන්ටලු රටත්.

219. They say that those who have the mouth (braggarts) have also the country for themselves.

220. කට බොරුකියතත් දිව බොරුකියන්නේ නැහැ.

220. Although the mouth may (intend to) speak a lie, the tongue will not utter it.

Spoken of a man who unintentionally speaks the truth.

221. කටුවෙන් කටුව ගත් නවාම්ස මෝල්ගහෙන් කටුව ගනැක්ද?

221. If a thorn be not removed by a thorn, can it be extracted by a rice-pounder?

A delicate matter requires delicate treatment.

222. කටුස්සාගේ කරේ බැන්ද රත්රන්ටික වාගේ.

222. Like the bit of gold tied to the neck of the lizard.

Applied to an upstart proud of the position he has acquired.†

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* "He that has but impudence,
To all things has a fair pretence;
And put among his wants but shame,
To all the world may lay his claim."
Hudibrás, Part II., "Epistle to Sidrophel."

† The following story has given rise to the above.—A certain king going to his pleasure garden observed a lizard nodding towards him, seated on the top of the gate-way. He enquired of the prime minister what the lizard meant. The minister replied that the lizard wished to pay obeisance to his majesty. The king, pleased, caused a bit of gold to be tied to its neck. A few days afterwards, the king passing through the same gateway saw the lizard seated as before, but it took no notice of the king. The king again enquired of the minister why the lizard did not salute him as before. The minister replied that the lizard thought that he was now on a par with the king, as he himself wore a gold ornament, and that he was not therefore bound to pay homage.

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223. කණාට ගොළුවා වැන්දුවාගේ.

223. Like the dumb man saluting the blind man.

224. කණාට මගපෙන්නුවාවාගේ.

224. Like pointing out the way to a blind man.

225. කණෙකුට දීකිරිවල හැටි කීවාවාගේ.

225. Like the description of *Dí kiri* (curds) which (a certain man) gave to a blind man.*

226, කඩන්ට බැරි මල බුදුන්ට පූජාවේවයි කීවාවාගේ.

226. Like (the man who) said of the flower he was unable to pluck: "Let it go as an offering to Buddha."

Compare the story of the fox and the sour grapes.

227 කත් කෑවෝ කත් ලී කනවා.

227. Those who (formerly) eat pingo-loads (of presents) (have now to) eat pingo-sticks.

Commonly said of men in authority losing their emoluments when once out of office.

228. කොකා මස්කන්ට මූද හිඳෙනකන් උන්නාවාගේ.

228. Like the crane who waited to pick fish till the sea dried up.

229. කළුහාමිට අශ්වයා තෑගිදුන්නා වාගේ.

229. Like the gift of the horse to *Kaḷuhámi.* †

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* A blind man asked a friend what sort of a thing *Dí kiri* was. The other replied that it was "white as a chank." "What sort of a thing is the chank?" was the next enquiry. The friend closed his hand, and held it out to the blind man, saying that the chank was "like his fist." The blind man felt it, and exclaimed: "Oh! how difficult it must be to swallow curds, if like this?".

† The story alluded to is as follows:—A man who had been much emaciated by sickness went to a house to beg. The mistress of the house, struck with his appearance, enquired of him, "What is the matter with you?" The man replied, "I have returned from the other world"—a common expression amongst the Siņhalese, meaning that one has been very ill and narrowly escaped death. Then said the old woman, "You must have met my daughter Kaḷuhámi." The man, perceiving that the old woman was a simpleton, said, "O yes, I am now married to her." The woman then collected all the jewellery which belonged to her deceased daughter, and, tying it in a bundle, handed it over to the man, saying, "Give this to your

230. කණෙකුට හුළුඑළියක් මොටද?

230. Of what use is a torch to a blind man?

231. කන්දපහල මළ ඇතා වළලන්ට කන්දට පාරකෙටුවා වාගේ.

231. Like opening up a road to a mountain to bury an elephant, which died at the foot.

Adopting an absurd or improper course, or beating about the bush.

232. කන්දට බල්ලා බිරුවාට කන්ද මිටිවේද?

232. Will the mountain grow smaller because the dog barked at it?

233. කපුරාලගේ පුතා දේවාලේ රුන්නාට ගඳගහන්නේ නැත්ලු.

233. 'Tis said there is no stench when the *Kapurála's* son eases himself in the *Dévála.*

234. කපුරුහාමි කීවාට මොටද කට ගඳගහනවානම්.

234. What is the good of calling a man *Kapuruhámi* if his mouth (breath) stinks?

"*Kapuruhámi*"—*a very common name amongst Kandyans—literally means* "*Master Camphor.*"

235. පිඹුරු දඩයමවාගේ.

235. Like the boa-constrictor's lighting upon a prey.

A mere chance—a god-send. The Sinhalese believe that the boa constrictor does not search for prey, but trusts to accident to procure it.

236. පිඹුරා මා වෙලාගති.

236. The boa constrictor has seized me! *

wife." On her husband's return home, she told him what had happened. The man, vexed at his wife's simplicity, mounted his horse and pursued the vagrant, who, seeing that he was followed, climbed a tree. The man left his horse at the foot of the tree, and climbed it to seize the thief, who, dexterously dropping down on the horse's back, rode off. Thereupon the old man shouted to the galloping rascal: 'Don't forget to tell Kaluhámi, that it was I who gave you the horse!"

* The following story has given rise to the proverb.—A woman was in the habit of crying out, "The boa constrictor has seized me! The boa constrictor has seized me!" whenever she went to the well to draw water. Many a time her neighbours ran to her rescue, but, finding she only mocked them, ceased to notice her cries. One day she was actually seized by a boa constrictor, and, no one coming to her assistance, strangled in its folds. Compare "Wolf! Wolf!"

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237. නමින් කොස්වත්තේ කන්ට පොලසක් නැත්තේ.

237. "Jack-garden" by name, he has not (even) a tender fruit to eat!

238. පද්දට පපුව නැතුවා වාගේ.

238. Heart-less as a *Paddá*.

239. මළත් කුළාගේ ඇට යයි.

239. 'Tis the bone of a wild (buffalo), dead though (he) be.

Although fallen, a great man should not be despised.

240. පණින ගෝණුන්ට උල් තියන්ට එපා.

240. Do not (trouble to) put stakes in the way of leaping stags.

A mischievous man will come to grief without the interference of others.

241. පස්විස්සත් විසිපහයි.

241. Five and twenty (of the one) and twenty-five (of the other).

242. පිනට පයින්ගහන්ටබෑ,

242. One's good luck cannot be kicked off.

243. පුකුරුවෙත්ඇත කිඹුල්ලු තිවාවාගේ.

243. Like the saying: 'There may be alligators even in a jug of water.'

244. පැනි ඇත්නම් ඇඹලයෝ හිඟනෑ.

244. Where there is honey, there is no lack of ants.

245. පැදිදිය බලබලා බොරදිය බොන්නා වාගේ.

245. Like drinking muddy water whilst looking at clear water.*

246. ගඟට හෝදමට ඇඟ නොසෝදා උන්නාවාගේ.

246. Like refraining from washing the body, to make the river feel.

247. ගඟ දුටුවාට පිපාස සංසිඳේද ?

247. Will the sight of (a) river quench (one's) thirst?

248. ගලේ ඉස හැපුවොත් ඉස පොඩිවෙනවාමිස ගල පොඩිවෙන්නේ නැත්ථ.

248. If you strike (your) head against a rock, (you) may break your head, but not the rock.

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* Video meliora proboque deteriora sequor.

249. ගහ උඩ මීය දැකලා ඇඟිල්ල ලෙවකෑවාළු.

249. 'Tis said (he) licked his finger, seeing a bee-hive on a tree.*

250. ගහේ කටුව උල්කරන්ට එපා.

250. You need not sharpen the tree's thorns.

251. ගිනිපෙනෙල්ල උණු වතුරේ එබුවත් ඇල්වතුරේ එබුවත් ඒකවාගෙයි.

251. 'Tis the same whether (you) dip a firebrand in hot, or cold, water.

252. ගිය හාවාගේ කකුල් අටයි.

252. The hare that has escaped had eight legs.

253. ගිය හකුරට නාඬන්නේ, තියන හකුර රැකගනෙන්.

253. Cry not for the jaggery (you have) lost; take care of the jaggery (you) have.

254. ගුරුන් නැතුව හකුරු කන්ටත් බැරිලු.

254. They say that (one) cannot even eat jaggery without a teacher.

255. ගොඩ ඉඳගෙණ ඔරු පෙරළන්නා වාගේ.

255. Like upsetting boats whilst remaining on land.

Spoken of men who pretend to take part in the ventures of others, while avoiding risk for themselves.

256. ගොණත් මීමත් ඇඳුවා වාගෙයි.

256. Like yoking together bull and buffalo.

257. ගොළුවා දුටු සිහිනේ වාගේ.

257. Like the dumb man's dream.

258. දෙන්න දෙමහල්ලන්ගේ සන්ඩුව බත්හැලිය පැහෙනකන් විතරයි.

258. The quarrel between husband and wife lasts only till the rice-pot is boiled.

Conjugal quarrels are of short duration.

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* Cf. Hudibras, Part II., Canto III., 923-4 :—

"To swallow gudgeons ere they're catch'd,
And count their chickens ere they're hatch'd.

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259. ජතියක් නසන්ට එකෙක් ඇති.

259. One individual can ruin a whole community.

260. උඹ මරුණොත් රට ඇතුන්ට යාවි.

260. If you die, the country will go to the elephants.

That is, "You speak so much of yourself that one would think on your death the human race will become extinct, and the country will be left to wild beasts.")

261. තිසාවැව මෙහේ තියෙද්දී පද්දගේ ලබ්බෙන් වතුර බීවාවාගේ.

261. Like drinking water from a *Padda's* pumpkin when the *Tisáwewa* (tank) is before (one).

262. තොටගමුවේ උපන් නාට මොටද බණබැරිනම්.

262. What is the use of being born at *Toṭagamuwa*, if you are not versed in *Baṇa* (Buddhist scriptures)?

Toṭagamuwa was the birth-place of Sri Ráhula Sthavira, the well-known author of Kávyasekhara, &c.*

263. මහ නැව් යන මූදේ කුඩා ඔරුත් යනවා.

263. Tiny boats (even) venture on the sea where large ships sail.

264. බුදියාගන්ට තැනකුත් ගොරවන්ට තැනකුත් ඇයි?

264. Why have one place to sleep, and another to groan?

265. බොරුවට ආයුස නෑ.

265. A lie is short-lived.

266. බෙල්ල නැතුව තැල්ල අදින්නේ කොහොමද?

266. How can the neckless wear a neck-lace?

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* This village, situated twelve miles from Galle on the high road to Colombo (Gangaboda-pattu), obtained a few years back so unenviable a notoriety for cattle stealing, burglaries, and highway robberies, that the proverb was commonly quoted in the district: "Toṭagamuwé upannáṭa moṭada *horakama* berinam"—"What's the use of being born at Toṭagamuwa, if you know not (the art of) *stealing!*"

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CEYLON BEE CULTURE.

By Samuel Jayatilaka, Mudaliyár.

(*Read April 7th*, 1881.)

I have been interested in the culture of the honey bee of Ceylon for about the last 25 years, from accidentally observing at first the mode of bee-keeping by bee-hunters and others in the Wanni, a remote part of this district (North-Western Province.) I set myself to work at once in trying to improve the system. By the courtesy of Mr. Ferguson, the senior Editor of the "Ceylon Observer," I was enabled to secure works on practical bee-keeping, and by carefully reading these I endeavoured to improve the primitive means adopted by the native apiarists, but without success. My thanks are also due to E. T. Sharpe, Esq., and R. Morris, Esq., who encouraged me much in the pursuit of my experiments by getting out for me English bee-hives and apparatus for working them.

There are four species of honey-bees in Ceylon:—

1.—Mí—මී: *Apis Indica;*
2.—Danḍuwęl—දඬුවැල්: *Apis Florea;*
3.—Bambará—බඹරා: *Apis Dorsata;* and
4.—Kana Veyiyá—කණවෙයියා: *Trigonæ.*

The *Mí Męssá* (Apis Indica) is the common honey-bee of Ceylon, and the only species kept by natives. I have had a few colonies of these from the very beginning, and in the way of improvement I have transferred them to pots of quite a different shape from the ordinary narrow-mouthed pitchers used by natives, which required the destruction of the pot to get at the honey, thereby causing considerable destruction to bee-life. The pots I substituted are in two sections: the first section or entrance narrow-mouthed and oblong, which fits

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into the second, which is flat and deep. When the first section, or mouth-piece with an opening of about 10 in. across, is taken up, the honey-combs are easily removed without any injury to the combs or to the bees, eaving the brood combs intact within it. Directly the honey-combs are removed the mouth-piece is again replaced, tied fast, and placed in its proper position, when all the bees return to it and begin to work as if they were never disturbed. At this critical stage, however, they are fed for a few days with jaggery and water, which is made into a thin light syrup, and placed close to the mouth of the pot in a flat vessel. In this manner I have always had a supply of honey for house use, and occasionally to spare for my friends. With regard to the English bee-hives, I have made little or no progress with them. The bees take to them easily, but it is an effort to keep them in long, as they shew a disposition to get out. By continual feeding they may be regularly established in them, and when once established they keep on and build their combs and fill the stock hive; but I have never been successful in inducing them to take to supers, which may be attributed to my want of ingenuity and experience to adapt the frames to their mode of comb-building, or to the bees preferring pots, which are I believe cooler than the boxes.

The bees are easily moved about in combs in frame boxes, and hence it is my impression that they can be by competent persons easily reared according to the European system, and with profit and advantage.

The native system of bee-keeping is very simple indeed. They invariably sweeten the pot intended to be used as a hive by fumigating it with resin, and place it in a cool elevated position, smearing the mouth of the pot with a little honey during the swarming season. The wild bees take to them without the least trouble and begin building their combs, and filling them. When the proper season comes round they break the pots, blow into them to drive the bees aside, and abstract

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all the honey as well as the brood combs ; the former they retain, and the latter are thrown away, a great waste of material and reckless destruction of bee-life. When the next swarming season comes round, which is between March and April, a fresh pot is fumigated with resin, is placed in the same position for the next supply of honey, which is obtained in July or August. The largest supply the natives so obtain is about three or four bottles of liquid honey. With regard to the wild bees they always build in the crevices and hollows of rocks and trees, and, if not removed by bee-hunters in proper season, they themselves consume the produce of their labour, and abandon the empty combs and betake themselves to the woods ; and it is firmly believed by the natives, that when the swarming season comes round they return to their old haunts and set to work again.

2nd.—*Danduwel* (Apis Florea) is an unprofitable bee, producing very little honey. It attaches its solitary semi-circular combs 9 in. by 5 in. to the branch of a tree. Its honey is esteemed by the natives as being cool and nice, but this species is not at all adapted for rearing purposes, as its produce is very scanty.

3rd.—*Bambará* (Apis Dorsata) is a large bee prettily marked with yellow and black, and makes a large quantity of honey varying from two to three gallons. It constructs its hive, a large thick comb about 3½ ft. by 2½ ft. in a peculiar shape, attaching it to the branches of very lofty forest trees, or securing it to the ledges of high rocks with its two ends fastened up, and having a narrow opening in the middle. It is with great difficulty got at by bee-hunters, and only by those used to such kind of work.

At the proper season three or four experienced men start on the expedition armed with knives and ropes and a quantity of straw and other materials (for smoking and burning the bees). Having reached the woods where the bees are located the hunters commence operations on a calm day. First they smoke

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out the bees by a heavy fire of straw, when the bees fly high in the air in a straight line; meanwhile one of the hunters cuts the hive, and lowers it down by means of a rope attached to a basket, and hastens down in time to avoid being stung; his companions, who preceded him, throw the hive into the fire directly it comes down, in order to burn all the straggling bees in the comb, and remove away the hive at once, for the Bambara when provoked are very persistent in stinging, and the poison is as virulent as that of a wasp. People are known to have been stung to death by swarms of these. This is not to be wondered at, considering that they go to work without any protection to their naked bodies. It is believed—and my experience corroborates the belief—that they do not rebuild their hives in the same place unless a portion of the comb is left behind with the queen bee uninjured. The honey of this bee is very rich in flavour and highly esteemed, and is considered an uncommon luxury among the natives. It is not however so thick as the common bee honey. I have never heard of any attempts being made by natives to domesticate them like the common honey bee of Ceylon; and it is my impression that any amount of exertion to domesticate them will prove fruitless. One of the peculiar characteristics of this species is that, unlike the common bees, they go about gathering materials for the construction of their hives only during the evening twilight, and myriads of them are seen at that hour in the Mora, Kon, and other flowering forest trees during the season.

4th.—*Kana Veyiyá* (a tiny bee belonging to the Trigonæ), produces a small quantity of honey which it makes in the hollows of rotten trees and crevices of rocks and dilapidated buildings. I have seen and examined a great many of these combs, which are irregular in shape; they never yield more than a tea-cupful of honey, which has a rather acid taste, and is only used for medicinal purposes. Their combs are generally about four or five inches in circumference, and the cells partially filled

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with honey and the rest with their brood, like other honey bees, and kept separate. When interfered with or disturbed, they would buzz about one's ears and nostrils, but in other respects they are perfectly harmless and may be easily handled.

Since writing the above I have been taken by surprise by Mr. Benton, a good authority on Bee Culture. His visit to Kurunęgala is for the purpose of hunting up the Bambará (Apis Dorsata). A narration of his valuable experience has afforded me much information, and I indulge in the hope that this will enable me to compete with my difficulties more successfully in the future.

A person of Mr. Benton's acknowledged ability and experience would do much for Ceylon in opening up a branch of industry so easily conducted and yielding so large a return, but of which the natives are so lamentably ignorant.

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A SHORT ACCOUNT OF THE PRINCIPAL RELIGIOUS CEREMONIES OBSERVED BY THE KANDYANS OF CEYLON.

By C. J. R. LeMesurier, C.C.S.

(*Read May 7th,* 1881.)

1.—The religious ceremonies of the Kandyans begin with that of New Year – the *Awurudu Maṅgaliya.* This commences at a lucky hour, fixed by the astrologers, on the 11th of April. During the short interval that precedes it, while the old year is passing away, no food is eaten save that which has been prepared before that interval; and the people do not wash, work, spend money, or give alms. At the lucky hour (the Nękata) a gun is fired from a parapet on the walls of the temple containing the Sacred Tooth at Kandy, and the New Year begins. The customary daily ceremonies are then observed, but with more show than usual. The tom-toms are more vigorously beaten, the tenants of the temple and the priests put on their best clothes; and the services are more sumptuously performed. Milk is boiled in the main entrance to the temple, and is afterwards sprinkled over the floors. During the days of the kingdom, the king himself used to attend the opening services; but now the Diyawaḍana Nilamé and other influential Buddhists take his place.

The offerings are much better than usual, and more neatly and extravagantly prepared. If the lucky hour is in the morning, rice and curry and sweetmeats are offered; the curry being of thirty, and the sweetmeats of thirty-two kinds. If the lucky hour falls in the evening, drinkables are presented. Besides these, it is usual for the wealthy to offer robes, fans, cloths, and other articles of value to the priesthood. At the beginning of the

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year all Buddhists wash, and confine themselves to certain victuals prescribed by the astrologers. All work is abandoned for a certain specified time; and after the usual religious rites have been performed, the people engage in games of various descriptions. These they break off and resume at stated periods. During the intervals they pray, or have the scriptures read to them by their priests, or visit their friends, according as their fancies or opportunities dictate. The priests confine themselves for the most part to their religious duties: or they keep away from the busy world and meditate; it being considered that the New Year is a peculiarly fitting time for the exercise of this duty.

2.—The next in importance is the *Perahera Mangalyaya*, the great processional festival of the Kandyans. This festival is begun at Alutnuwara in the Badulla district on the first day after the full moon in May; and is repeated at different times in different parts of the Kandyan province. The forms in all cases are the same, though of course the magnificence of the ritual varies with the place and the means of those who engage in it. The most magnificent and complete is that at Kandy, which begins at a lucky hour on the first day after the new moon in the month of Esaḷa (July-August). A jack tree, the stem of which is three spans in circumference, is selected beforehand for each of the four déwála—the Kataragama, Náta, Saman, and Pattini; and the spot where it stands is decorated and perfumed with sandal-wood, frankincense, and burnt raisins, and a lighted lamp with nine wicks is placed at the foot of the tree. At the lucky hour a procession of elephants, tom-tom beaters, and dancers proceeds to the spot; the tree is cut down by one of the tenants (the waṭṭórurála) with an axe, and it is trimmed, and its end is pointed by another with an adze. It is then carried away in procession, and placed in a small hole in a square of slab rock, buried in the ground or raised on a platform in the small room at the back of the déwálé. It is then

covered with a white cloth. During the five following days the procession is augmented by as many elephants, attendants, dancers, tom-tom beaters and flags as possible; and it makes the circuit of the temple at stated periods. The processions of the several temples are then joined by one from the Daladá Máligáwa (the temple of the Sacred Tooth), and together they march round the main streets of Kandy at fixed hours during the five days next ensuing. On the sixth day, and for five days more, four palanquins—one for each déwálé—are added to the procession, containing the arms and dresses of the gods; and on the last day the bowl of water (presently to be explained) of the previous year, and the poles cut down on the first day of the ceremony. On the night of the fifteenth and last day, the Perahera is enlarged to the fullest limits which the means of the several temples will permit, and at a fixed hour, after its usual round, it starts for a ford in the river near Kandy, about three miles distant from the temple of the Sacred Tooth. The procession from the Máligáwa, however, stops at a place called the A'dáhana Maluwa in Trincomalee-street, and there awaits the return of the others. The ford is reached towards dawn, and here the procession waits until the lucky hour (generally about 5 A.M.) approaches. A few minutes before its arrival the chiefs of the four temples, accompanied by a band of attendants, walk down in Indian file under a canopy of linen and over cloths spread on the ground to the waterside. They enter a boat and are punted up the river close to the bank for some thirty yards. Then at a given signal (*i. e.*, at the advent of the lucky hour) the four jack poles are thrown into the river by the men on shore, while each of the four chiefs, with an ornamental silver sword, cuts a circle in the water; at the same time one attendant takes up a bowl of water from the circle, and another throws away last year's supply. The boat then returns to the shore, the procession goes back to Kandy, the bowls of water are placed reverently in the several déwála, to remain there

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until the following year; and the Perahera is at an end. The next day, however, there is a grand winding up procession in the afternoon, after which the chiefs all pay their respects to the Government Agent of Kandy as the representative of the Queen.

3.—The *Was Mangalyaya.* On the day after the full moon in July, the elders of the village visit their village priest, or any other priest they may have selected, and ask him to stay with, and minister to, them for three months. They promise to give him a place of residence, to feed him and render him any service he may require during that period. The request is complied with, and a procession is organized to conduct him to the place prepared. Here he remains for the stated period. He cannot leave except under certain ceremonies; and at no time can he be absent for more than seven days. On a fixed day in October, determined on beforehand by the elders of the village and communicated to the priest, he is requested to invite a certain number of his brotherhood to the last ceremony. The number varies according to the means and generosity of the villagers. On the day named, these priests assemble and are sumptuously fed in the morning by the villagers. After the meal is over a sheet of white cloth, twenty cubits in length, is presented to the priests, who thereupon divide it into fifteen rectangular pieces, and these they join together again into the shape of a priest's robe—a large rectangle, five cubits long, and four and a-half cubits broad. The object of this division and re-joining being to destroy the value of the cloth, and to carry out the rule that no priest may wear a robe of one piece. It is then taken by the dhoby of the village under a canopy to a neighbouring stream, and publicly washed; tom-toms and trumpets being sounded in the meanwhile. When washed, it is brought back to the hall where the priests are assembled, and placed in a small vessel containing the proper yellow dye. After it has remained in this a sufficient time, it

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is taken out and presented by the chief elder of the village as a common offering to the priesthood. The chief of the assembled priests thereupon puts the question, "Who here requires a robe?" to which all but the Was priest reply, "We have robes already." Then another priest says: "They have kept the Was priest so long here; let us give it to him." This is agreed to, and two other priests at once rise and chant the refrain:—"A robe has been presented to the priesthood, and we have agreed to present it to [naming the Was priest.]" One of them accordingly takes the robe, hands it round to each priest in turn, so that all may touch it, and then gives it to the Was priest. He puts it on, wet as it is, over his shoulder, makes a mark in a corner, repeats a stanza of Baṇa (the sacred scriptures), presses it over his other robes, and then hangs it up to dry in view of all. He is obliged to carry this robe, either on his body or in a bundle, for three months before it can be washed; and he always looks upon it with a certain degree of pride. A second robe is, however, usually presented afterwards to him; the first being considered as an offering to the priesthood in general, the second as a present to the individual priest.

4.—Next in order is the *Kẹti Mangalyaya:* so called because on this day the full moon and the Kẹti Nẹkata (the lucky hour) come together. It takes place on the full-moon day immediately after the termination of the previous—*i.e.*, the Was festival. On this day all the temples are brilliantly illuminated. This is done by means of small oil lamps, placed close together all round the buildings. During the night a procession of elephants, flags, tom-toms, etc., and a large number of torches, is kept up for many hours; the effect in Kandy, in conjunction with the illuminated temples, being very striking. It is customary also at this festival to make offerings of fans, robes, begging bowls, cloths, etc., to the recent Was priests.

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5.—The *Alutsál Maṅgalyaya*, or festival of the new rice. This festival takes place on the full-moon day in January. At the appointed hour, a large procession consisting of certain officers and the representatives of certain temples, with their attendants, elephants, etc., proceeds to the village of Gurudeniya in Lower Héwáheṭa, and there receives a fixed share of the new rice and of the rice of the previous year; the villagers of Gurudeniya having originally obtained their lands from the king of Kandy on condition of devoting a certain portion of their harvests to this purpose. A fixed quantity is given to each; but as this in many cases is very small, it is seldom that all the temples and officers are represented. I however annex an interesting list (*vide* Appendix) shewing how the rice should be distributed, and during the time of the kings all the persons to whom rice was due were compelled to be present. The distribution takes place at the déwálé at Gurudeniya; and in the case of temples the rice is taken home in procession and cooked on the following morning. It is then offered at the shrine, and afterwards distributed to the different priests and officers.

6.—*Nánumura Maṅgalyaya:* the ceremony of purification. This is performed every Wednesday morning in every temple erected by the Kandyan kings, as follows. Some lime juice is made before the daily rice is offered, and is mixed with cuscus, sandal, and other fragrant herbs and bark. The officiating priest takes a looking-glass, and, holding it in front of the shrine, anoints the reflected image with the preparation. A vessel is held under to catch the liquor as it drops, to prevent it from falling to the ground. The liquor is then thrown away and the daily offerings are made.

7.—The reading of *Baṇa*, or the sacred scriptures. This is done for the most part on the "póya" days of the month—*i.e.*, the four phases of the moon. The officiating priest, being seated on an elevated seat made for the purpose, recites passages from the Buddhist scriptures, generally from some portion of a

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Piṭaka* and then explains the meaning to his audience. For this service he is lodged and fed during the time of his ministry and is afterwards presented with robes, white cloths, handkerchiefs, etc., and sometimes money.

8.—*Pirit*, a ceremony to ward off evil. This is generally performed on the occasion of some epidemic, or in the case of serious illness. A large hall, called a Baṇa Maḍuwa, is prepared and decorated, and as many priests as possible are invited to take part in it, the number never being less than thirty. The floor of the hall is covered with mats, over which white cloths are spread. Cushions are placed all round for the priests, two for each, one to sit upon and the other to lean against. A low platform is erected in the middle, on which a table is placed, with two chairs on one side. This table is covered with a cloth, and the Pirit book is put upon it. A relic in the usual bell-shaped casket, called a karaṇḍuwa, is placed on a second table close by, and a bowl of water, taken from a newly-dug well in the vicinity, is put on a bench beside it. A piece of string is attached to the karaṇḍuwa and to the Pirit book, and is then carried up to a ring in the ceiling and thence down to the ground. It is of sufficient length to be held by all the priests when they are assembled, and sitting round the room; and during the ceremony they all hold it. On the appointed day the priests are brought in procession to the hall; their feet are washed at the entrance, and they are escorted to their places along stretched-out cloths. The place is consecrated and the deity is invoked, while the hall is perfumed with incense and tom-toms are beaten. An elder of the village then steps forward, and requests the priests assembled to open the Pirit, and to continue it for seven days. The priests assent, and thereupon dedicate the hall to that purpose. They then

* The records of the teachings of Buddha are contained in the three Piṭakas—*i.e.*, the Sútra, Vinaya, and Abhidharma Piṭaka.

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return for the night to the place prepared for them. At day-break next morning they re-assemble, and begin the Pirit. This is done by two of their number seating themselves at the table, and reciting the opening service of the Pirit-book ; the other priests in the meantime holding their fans in front of them, and the string above described over their knees. When the invocation and one Sútra* have been read, the two seat themselves by the others, and all joining in chorus recite three particular Sútras : the Maŋgala (of festivals), the Ratana (of the means of warding off disease), and the Karaṇíya-metta (of the methods whereby dangers may be avoided and prosperity obtained by gods and men). When these are ended two other priests come forward, seat themselves at the table, and go on with the next Sútras, while the others all retire. Every two hours the readers are relieved ; and three times a day all re-assemble, and repeat in chorus the three Sútras before mentioned. There is no break in the continuity, as this would mar the whole effect; and the reading continues for seven days. On the sixth night the last seven Sútras in the book are read over and over again, either by twos or fours ; if the latter, two more chairs are brought in and placed at the table opposite the first two. On the morning of the seventh day after the early meal, one of the priests reads the vihára Asne, the list of the names of the ancient temples in Ceylon and elsewhere; and then the assembled priests, with the exception of those who are reading the Pirit—for the reading still goes on—compose the Déwála Patraya. This is a letter written on an ola, and addressed to the presiding deity of a neighbouring temple. It sets out the name of the déwálé, and invokes the deity to attend the Pirit with the other gods. This is taken in procession to the temple—or, if there is no déwálé in the

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* The Sútras are a collection of the counsels of Buddha and form a portion of the three Piṭakas.

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neighbourhood, to a bó-tree, where a god is supposed to reside, and carried by a villager, dressed to represent an angel, in many-coloured cloths and a Kandyan hat. The priests, except those who are reading, accompany the procession if desired. A portion of the water from the bowl in the hall is taken too; and this is sprinkled over any sick persons that may be met with along the way. On arrival at the déwále, the letter is presented, and is hung upon the wall. The procession returns; and the "angel" reports at the door of the hall that he has presented the letter, and that the gods have come. One of the priests blesses the gods, and the Maṇgala Sútra is read over once, after which the A'ṭánáṭiya Sútra is read over and over again by fours till dawn. The ceremony is then at an end; and the priests are conducted back to their residence.

9.—*Gódána Maṇgalyaya:* the ceremony performed for the very aged, or those who are about to die. The relations of the dying man are assembled, and offerings of different kinds are collected. These consist sometimes of cattle, sometimes of furniture, such as the bed of the sick man, sometimes of his implements of agriculture or of his trade, but more often they are merely cloths, robes, fans, etc.

The priest of the neighbouring pansala (residence of the priesthood), and any others that may be selected, are summoned and entertained; and the offerings are made to them. They read a portion of the scriptures suitable to the occasion, and bless the sick man; after which, escorted by the assembled company, they depart with their presents.

10.—*Mataka Dána:* the ceremony of conferring merit on the dead.

On the seventh day after death the priest of the neighbouring pansala is invited back, and is entertained as before. Baṇa is read till midnight, when he retires. In the morning after the early meal a cloth is presented to him, and he is escorted by

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the friends and relations of the deceased to a prepared spot near the house. Here the plate and cup that had been used by the dead man are deposited; and cake and rice are put into the plate, and water is poured into the cup. A light is set up by their side, and incense is burnt; while the priest invokes the deceased in the following words: "Take this rice, water, cake, light and fragrance, and release thyself from the condition of an evil spirit." At the same time he takes the cup of water and pours it on the ground. The plate and cup are washed; and the priest carries them off to his residence. The object of the ceremony is to confer merit on the departed, in whatever condition he may have been re-born.

10.—*Awa Mangalyaya.* A day is fixed, a month, forty-five days, or three months after the Gódána; of which due notice is given. A number of priests are invited, through the priest of the neighbouring Pansala, the number varying with the means of the family; and rice, cakes, fruit, etc., are collected. The priests are brought in procession to the house, where they read the scriptures for several hours. After this, robes, begging-bowls, cups, handkerchiefs, etc., are presented to them; and a common offering, consisting of a load of vegetables, cakes, an adze, a mamoty, an axe, an arecanut-cutter, a chunam-box, and (if the deceased was an old man), a betel-pounder, is placed before them. A cloth not less than 16 cubits in length, and held at one end by the relations of the deceased, is then tied to the load, a priest holding it meanwhile near the other end. Another priest takes his seat close by; and, holding his fan in front of him, recites the following words, the people repeating them after him:—"These offerings, which have been procured by just means by us and the dead man, we offer to you, the descendants of the great Buddha, in order that we may obtain merit in the name of the deceased." The cloth is then rolled up and placed on the offering, and the eldest priest intones the stanza: "As the

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rain from the sky falls on hills and mountains, rolls down the valleys, and thence to the rivers, which carry the waters to the ocean; so may the merits of this great act descend on the dead man." Upon this the remainder chime in with the prayer: "If there be anything you wish to obtain by these offerings, may you be blest with it as with the full moon." Baṇa is then read for about an hour; and after it a priest closes the ceremony with the words:—"By these virtuous acts may you all obtain prosperity here and in the next world, and attain Nirwáṇa at last."

I was going to add a short account of the ordination and confession ceremonies of the priesthood; but my paper has run out to too great a length already. An exhaustive account of these will, however, be found in two papers contributed to the Royal Asiatic Society by Mr. J. F. Dickson in 1873 and 1875, and I need do no more here than merely refer to them.

Kandy, 2nd April, 1881.

APPENDIX.

The new rice (Alutsál) is distributed as follows:—

	Half Measures.
To the Daladá Máligáwa, the temple of the Sacred Tooth ...	10
Gaṇgáráma Viháré, a temple in Kandy	2
Kunḍasále Viháré, a few miles from Kandy in Lower Dumbara	2
Degaldoruwa Viháré, do. do. ...	2
Náta Déwálé, in Kandy	4
Maha Déwálé do.	4
Pattini Déwálé do.	4
Kataragam Déwálé do.	3
Ganadewi Kówila, a Hindu temple near the Post Office, Kandy	1
Diwa Nilamé, the lay officer in charge of the Tooth Temple ...	30

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	Half Measures.
The four Basnáyaka Nilames, the lay officers in charge of the Náta, Maha, Pattini, and Kataragama Déwála ...	32
The four Kapurállá, the lay officiating officers of the same ...	4
The Tambórukárayá, the officer who beats the drum (*tambóruwa*) on all Póya days, on Wednesdays, and on the four festival days, (the Awurudu, Perahera, Katti, and Alutsál) ...	1
The Gurudeniya Vidáné, the officer who supervises the cultivation of the Máligáwa muttettu fields (*i. e.* the fields that are cultivated for the benefit of the temple only), the gathering of the crop and the storing in the granary (atuwa) ...	6
The Gurudeniya Lékama, the officer who keeps the account of the annual yield of the temple fields and of the new rice distributed	6
The Gurudeniya Gammahé, an assistant to the Vidáné ...	5
The Gurudeniya Manárála, the officer who measures the crop of every temple field when it is gathered, and the receipts and issues of the granary. He also measures the new rice ...	5
The Gurudeniya Kapurála, the lay officiating officer of the Gurudeniya Déwálé	2
The six Nilakárayó of Gurudeniya, the villagers who cultivate the temple fields and who prepare the new rice ...	24
The tom-tom beaters of Gurudeniya	12
The Astrologer of the Tooth temple	5
The Káriyakaranarála, the officer in charge of the minor property of the Tooth Temple, who has the general supervision of the temple affairs	5
The Geparála, the officer who carries the silver water vessel used for officiating purposes, who cleans and lights the lamps of the upper story of the Tooth Temple, who has to take care of and account for all the offerings delivered to him by the Wattórurála (see below)	5

The Three Mohottállá. They are the Udamálé (of the upper story), the Gabadáwé (of the store) and the Walawuwé (of the Diwa Nilamé's house. The first has to keep an account of all

	Half Measures.
things (not being food or drink) offered or received at the Tooth Temple; the second of all eatables and drinkables; and the third of the income and expenditure of the establishment...	15
The Waṭṭórurála : Has to keep the keys of the upper story, to assist the two officiating priests, to open the doors of the temple every day, and to clear the offering table of flowers, &c., thrice a day	5
The Kankánarála : Holds the keys of the store and issues provisions	5
The four Kattiyanarállá: bring the new rice from Gurudeniya in decorated loads to the temple, fill the golden bowls with it, and deliver these bowls to the officiating priests ...	12
The Pallémálerála, the officer in charge of the lower story of the temple with the same duties as the Waṭṭórurála ...	5
The three officiating priests at the Tooth Temple, two for the upper, one for the lower story	15
The Kiribatpáttará, large bowls which are filled with the allotted quantity of rice, and boiled by the Nilakárayó (*i.e.* the cultivators of the temple fields) of the ten Nindagam—(*vide* below)	80
[When boiled, the rice is offered at the Tooth Temple and afterwards distributed amongst these Nilakárayó.]	
The dancers of the Máligáwa	5
The Baddé Vidáné: Has to give six large chatties to the six Nilakárayó of Gurudeniya, to boil the paddy for the Alutsál, to present a load of chatties at Gurudeniya on the Alutsál day, and once a month to the Máligáwa, and two at the end of the year—one for the Diwa Nilamé and the other for the Káriyakaranarála	5
The Hakgeḍikára Appulá, the officers who blow the conch and clear away the rubbish from the temple... ...	4
The A'lattiyá. [I am not quite sure what the functions of this officer are]	5
The Horaṇ-ǫkárayá, the trumpeter of the temple ...	5

	Half Measures.
The Librarian of the Oriental Library	5
The watchers at the temple	4
The head watcher at the temple	2
The dhoby at the temple	5
The Siŋgárakkára Muhandirama, the officer who provides and appoints the tom-tom beaters of the Máligáwa ...	5
The four Paṇikkiyó, the four principal tom-tom beaters: Of 1, Ihala Doḷospattu; 2, Pahaḷa Doḷospattu; 3, Mátalé; 4, Dumbara	12
The man who fires the festival cannon at the Máligáwa ...	2
The two Vihára, the Malwatta and Asgiriya temples in Kandy...	70
The two Mahanáyaka, the chief priests of these ...	15
The two Anunáyaka, the second chief priests of these ...	15
The ten Nindagam: *i.e.* villages to which there are temple fields, 1, Kalugomuwa in Uḍapaláta; 2, Piligalla in Four Kóralés; 3, Alapalá in Yaṭinuwara; 4, Radágoḍa in Yaṭinuwara; 5, E'danḍuwáwa in Uḍunuwara; 6, Muŋwatugoḍa in Yaṭinuwara; 7, Angoḍa in Hárispattu; 8, Aludeniya in Uḍunuwara; 9, Piṭigoḍa in Uḍa Dumbara; 10, Kitulpé in Uḍa Héwáheṭa	20
The Vidáné of Gandahaye, the officer who supervises the cultivation in these villages...	20
The dhoby at Gurudeniya	5
The watcher at the granary at Gurudeniya ...	2
The tailor who has to prepare the elephants' trappings, the flags, canopies, &c., for the different festivals	2
The constable (a private constable who accompanies the procession and keeps guard over the Máligáwa). ...	2
The two Kattiyanarállá at Gurudeniya on duty during the Alutsál (*vide* above)	4
The two Mulutenrállá, who prepare the rice, cakes, &c., that are offered	4
The Mulutengé Murakárayá, who cleans the chatties and other kitchen utensils, sweeps the kitchen, &c. ...	1

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	Half Measures.
The two Ranketta, the drawers of the sweet toddy offered morning and evening at the Máligáwa	1
The Vidáné of Holumbuwa in Four Kóralés ...	2
The Vidáné of Nelundeniya do.	2
The Vidáné of Mutugala in Seven Kóralés... ...	2
The Vidáné of Dambadeniya do.	2
The dhoby of Muṇwatugoḍa in Yaṭinuwara, who washes the clothes, &c., of the Máligáwa, spreads the cloth over which the Diwa Nilamé walks, ties the cloths over the place where the elephants are decorated, where processions stop, &c. ...	2
The Nilakárayó of Holumbuwa	2
The Nilakárayó of Nelundeniya	2

The above shews the distribution of the new rice. There is in addition a distribution of the rice of the previous year, called the old rice (*Hamba*) as follows:—

(a.)—As Wages for taking part in the ceremony.

To the Nilakárayó (*i.e.* the cultivators of the temple fields) of—

			Half Measures.
1.	The	Daladá Máligáwa, the temple of the Sacred Tooth in Kandy ...	20
2.	„	Gangáráma Viháré, a temple in Kandy ...	2
3.	„	Kunḍasálé Viháré, in Dumbara	2
4.	„	Degaldoruwa Viháré do.	2
5.	„	Alutwiháré, a temple in the Asgiriya monastery in Kandy	2
6.	„	Paraṇawiháré, do. do. ...	2
7.	„	Náta Déwálé in Kandy	2
8.	„	Kataragam Déwálé in Kandy	2
9.	„	Maha Déwálé do.	2
10.	„	Pattini Déwálé do.	2

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(b.)—In consideration of office.

To the Nilakárayó of—

			Rice.	Paddy.
11.	The Daladá Máligáwa (see above)	...	15	15
12.	„ Gangaráma Viháré do.	...	9	9
13.	„ Kundasálé Viháré do.	...	7	7
14.	„ Degaldoruwa Viháré do.	...	5	5
15.	„ Alutwiháré do.	...	5	5
16.	„ Parana Viháré do.	...	4	4
17.	„ Gedige Viháré, a temple in Kandy	...	1	1
18.	„ Náta Déwálé Piḷimagé (a small room in the Déwálé in which the image of Buddha is placed) ...	...	1	1
19.	Maha Déwálé, a temple in Kandy	...	1	1
20.	Kataragama Déwálé, do.	...	1	1
21.	Pattini Déwálé, do.	...	1	1
22.	Hudubumpola Viháré in Yaṭinuwara in Kandy		2	1
23.	Nittawela Viháré, a temple in Yaṭinuwara	...	1	1
24.	Gónáwatta Viháré in Lower Héwáheṭa	...	1	1
25.	Laŋkátilaka Déwálé in Uḍunuwara	...	1	1
26.	Gaḍaláḍeniya Déwálé do.	...	1	1
27.	Embekké Piḷimagé do.	...	1	1
28.	Morapé Piḷimagé in Kotmalé	...	1	1
29.	Uḍuwela Viháré in Lower Héwáheṭa	...	3	2
30.	Ampiṭiya Viháré do.	...	3	2
31.	Sagama Viháré in Upper Héwáheṭa	...	2	7
32.	Náta Déwálé in Kandy	...	3	3
33.	Maha Déwálé do.	...	4	4
34.	Kataragama Déwálé in Kandy	...	3	3
35.	Do. Pallédéwále in Kandy	...	1	1
36.	Pattini Déwálé do.	...	3	3
37.	Ganadewi Kówila do.	...	2	2
38.	Alutnuwara Déwálé in Yaṭinuwara	...	2	1
39.	Hanguranketa Maha Déwálé in Uḍa Héwáheṭa	...	2	2
40.	Hanguranketa Pattini Déwálé do.	...	2	2
41.	Pasgama Náta Déwálé do.	...	2	2

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			Rice.	Paddy.
42.	Ẹmbẹkké Déwálé in Uḍunuwara	...	2	1
43.	Do. Pallédéwálé do.	...	1	1
44.	Doḍanwala Déwálé do.	...	2	1
45.	Do. Pattini Déwálé do.	...	1	1
46.	Laṇkátilaka Déwálé in Uḍunuwara	...	2	2
47.	Gaḍaláḍeniya Déwálé do.	...	2	1
48.	Do. Pallé Déwálé do.	...	1	1
49.	Wégiriya Déwálé do.	...	2	1
50.	Alawatugoḍa Déwálé in Four Kóralés	...	2	1
51.	Ganégoḍa Déwálé in Uḍapaláta	...	2	1
52.	Do. Pallé Déwálé do.	...	1	1
53.	Wallahagoḍa Déwálé do.	...	2	1
54.	Morapé Déwálé in Kotmalé	...	2	1
55.	Gurudeniya Déwálé in Lower Héwáhẹṭa	...	2	2

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"VALENTYN'S* ACCOUNT OF ADAM'S PEAK."

By A. Spence Moss, P.W.D.

(Read 7th May, 1881.*)*

After treating at some length the history of the Island, he proceeds to give a sort of review of the mode of Government under "Vimala Dharma Sûriya Ada" (whom he calls Don Juan) and a description of the Court, from which I extract as follows :—

This Emperor, from fear of his own subjects, confines himself now (1604) to the mountain city of Diyatilaka, where he is surrounded by a large force of soldiers under the nobles, and by his higher officers of state; but he relies chiefly for his personal safety upon a special *body guard of Moors*, who keep watch continually at his chamber-door. Besides these he has many other guards, whom he selects from the best families, and who are the bravest and smartest young fellows in the country. They have long straight hair, go always bareheaded, and are generally about him wherever he goes.

His revenues are very great. Thrice a year must his subjects pay him tribute. The first he draws in March, at the time of their New Year ; the second is taken from the first-fruits ; and the third from a sort of offering which they make in November to the honour of their god.

In addition to these taxes every one is bound to provide for the Emperor whatever he may further require for use in his palace ; and the nobles take advantage of this prerogative to practise extortion in his name wherever they think it is worth while.

All tribute and presents are covered with white cloth as a mark of respect, and are brought first to the Emperor after he has washed his

* Valentyn (F.) *Oud en Nieuw Oost Indien*, 1724-26.

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head and bathed at the New Year; when he shews himself publicly to the whole army assembled together for this purpose, and to the nobles also, under a salute from the whole of his artillery. After this the nobles and people come, in order, and offer him their presents of gold, silver, precious stones, arms, silk, stuffs, and cloth, besides the tribute proper, of which they then have to pay the first instalment in gold, palm wine (? arrack), oil, rice, honey, wax, iron, elephants' teeth, tobacco, or in other kind; and they then have often to remain a very long time about the Court before their gifts are accepted by the Emperor or his servants, in consequence of which great crowds are collected and commotions arise.

Besides these revenues, which are fixed, he has many others which are uncertain or adventitious; as when, for instance, a man dies leaving cattle behind him, he (the Emperor) takes therefrom according to the law of the land and his own prerogative, one ox, one cow, and a pair of buffaloes, which are punctually claimed by certain officers appointed for the purpose.

At the time of the harvest in each year every one must pay to the Emperor a certain measure of corn, or rice, according to the extent of his land, which is sometimes commuted for all time by payment of a sum of money, though this latter custom is now no longer followed.

The estates of soldiers however who die in battle are free from this tax, but not otherwise.

All farmers also of the land, in addition to the prescribed grain tythe, must pay a certain sum of money; but, on the other hand, those lands are not liable which have been given to a priest or to a charity.

In olden times he had also the tolls at Kottiyar or Trincomalee, Port des Galles, and Portaloon, &c., &c., &c.

After describing the religion of the Siŋhalese he alludes to—

Trincomalee, which means either the hill of the three Pagodas, or of the world-famed Pagoda called the Pagoda of "three stories." . . . One of these (three temples) was appropriated to the use of the pilgrims who came thither by thousands to practise their idolatry, and of whom some in the fervour of devotion precipitated themselves

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from the rock into the sea and were drowned, firmly believing that this was the straightest and shortest way to come at heaven, and that the waters wherein they found their end had little less sanctity than those of the Ganges.

There is a tradition, which the writer will endeavour to obtain in its correct form, still extant in Trincomalee, that an European soldier entered and defiled by his presence the old temple on the rock, and that this soldier may now be seen by the faithful, down under the sea in the ruins of the old temple, when the priest after sacrificing holds his torch over the edge of the precipice when it is dusk or nearly dark.

Of Adam's Peak, Valentyn goes on to give the following remarkable description, figuring Arangala or Nálanda Peak by way of illustration. From enquiries of the old priest at Aluwihára, the writer has not been able to find any tradition of sanctity attaching to Arangala, so that Valentyn's mistake is the more remarkable:—

This mountain was esteemed most sacred not only by the Siṇhalese, but also by all the Gentiles and heathen of India, and even by many Mahometans as their chief sanctuary. On the top of this mountain stands a beautiful Pagoda, concerning which the Siṇhalese have many traditions, and where they say Buddha [whom he calls throughout "Budhum"], a disciple of the Apostle Thomas, dwelt. They say that he stood with one foot on this, and the other foot on a mountain near Tuticorin, and that he made so much water that thereby the Island of Ceylon was divided from the coast.

From the same tradition they proceed to say of him that he was 26 cubits in stature . . . . .

Of the same kind and size footprints of Buddha are found here and there upon the rocks in Ceylon, and also whole figures hewn out, from which many of them hold that Adam lived there; but most of them hold firmly to this, that Buddha went up to heaven from this hill (Adam's Peak), taking this account *from the ascension of Christ*, whereof they have obtained the tradition either *through the St. Thomas' Christians* or through the Portuguese.

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Up the Peak or Mount of Adam one has to climb by an iron chain, serving for the pilgrims and travellers who wish to make the ascent. This chain is made with shackles, by the help of which one can climb as if by the rungs of a ladder.

On the top of the mountain is a plain, 150 paces long and 110 broad, in the middle of which lies a stone nine palms high from the ground and twenty-two long, whereon they say the footprint is; although others testify, on the contrary, that they found there nothing but a dirty depression be-oiled by the lamps which the pilgrims leave there, who as they go down always take a little of the earth, which they consider sacred. Although many Sinhalese ascribe it [the footprint] to Buddha, Herr Baldaens states that not only they, but also the people of Siam, are in the habit of talking about Adam, and to this day shew his footprint impressed upon a stone on the summit of a mountain (of which we have spoken before), being 1½ ell long, ¾ ell broad, and the sole of the foot going ¼ ell down in the stone. It is set round the edge with silver, and there is an elegant temple built near, around which many Siamese priests and other people of the country dwell. These priests shewed a party of our people in March, 1654 . . . . . a gold plate representing the length and breadth of the foot, on which were various figures which they said were to be seen formerly in the footprint itself, but that after the priests allowed them to be engraved on the gold they disappeared from the stone. These figures were 68 in number, and may be seen figured by Baldaens in his description of Coromandel, Vol. 154, with several other matters relating thereto.

Compare the Ṣrí Páda stones engraved in Fergusson's "History of Eastern Architecture." Valentyn then describes in great detail two galleries of rock-cut chambers containing figures of Buddha ("Adam"), and minutely specifies the dimensions of eyes, nose, mouth, head, hands, arms, fingers, nails, &c. In the lower gallery were two chambers hewn out of the cliff, and each containing one colossal figure in the usual Nirwáṇa attitude, with various smaller erect and sitting figures. In the upper gallery were four chambers, the largest called

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Raja Maha wihâre. Then he describes a detached rock-chamber on the other side of the mountain :—

. . . . wherein lies a figure 9 ft. 10 in. in length, called after a certain Siŋhalese woman ('Diegoḍa Mahage') who caused it to be made.

Then again :—

On the top of this mountain [which he now calls "Mokeregalla" otherwise called "Adam's Peak"] stands a white tower, which is 44 feet 3 in. in circumference, and 16 feet high. This mountain is flat on the top, and planted with several trees, and was at times sown with kurakkan. The sea can also be seen from its summit, although it is several miles distant.

It is worthy of remark, with regard to the large and small figures of the Siŋhalese, that they shew the same attitudes reclining, standing, or sitting, and also the same expression, with their hands uplifted or olded and upraised fingers, as the idols of the Siamese.

The following letter from Mr. Helmont to H. E. Governor Symons gives us further light on this subject :—

Noble, Honourable, &c., &c., Sir,—In conformity with Your Excellency's command, I reply thereto with all respect that Adam's Peak, as far as I remember, lies two days' journey from Mátara, and close by the Company's estate of Markatta. At the foot there is a large hewn chamber divided by a wall into two portions ; in the one lies a huge naked figure with a yellowish body, brown eyebrows, red lips, and long ears, with the hand under the head, and the legs one above the other, called Adam by the Siŋhalese ; in the other a corresponding figure, of similar shape, a woman, called Eva ; and I remember well that the nose of the former was measured out of curiosity in my presence, in the year 1690, by the Rev. Predicant Feico Wylsma, and found to be over a foot in length. From this cave you proceed by a flight of freestone steps, built dry without lime, up above where, on account of its steepness, you cannot go round the mountain. There is little space to walk and only to follow your guide. There are two smaller chambers: in the one Adam, with the Patriarchs, dressed as 'Baljadoors' of a heathen Pagoda, painted on the wall, and in the

next one Eva, with her legs crossed under her body, on a stone shelf like an altar, and an erect snake going up behind her back and over her head as if picking her brains, in the midst of her sons, of whom the eldest is discerned by his size, being the same as his mother life-size hewn out of stone. Outside there is a square shelf of which the border is inscribed with characters which no one can read, but which were explained. Near one of these small chambers one climbs up by means of a great iron chain soldered into the mountain [probably *on standards*, for which the sockets were seen by the writer on his recent ascent] and hewn steps, to near the top, which is reached by an ugly crevice in the following manner. Five, or six, or more blacks go up on their bellies climbing over each, other the lower one holding the upper by the legs. The topmost reaches out his hand, grasps the handle at the end of the chain, and so pulls up to the top, where there is nothing but a sham Pagoda and Devil's tree, the leaves of which are like the points of pikes. This tree shoots through a cleft in the rock an ever-flourishing root, whose sap is caught drop by drop in a chatty set near, and is considered of great value for many purposes, and held in great esteem as a cure for impotence.

He then describes the truly miraculous effect of a few drops upon women, but adds that he has not had an opportunity of observing its effect upon their virtue. It would be extremely interesting to know, whether these caves really exist, either on Adam's Peak itself or in some of the hills of the Peak range. Perhaps, if some of the gentlemen connected with the Revenue Service, of whom several are members of this Society, were to enquire from priests and headmen, some tradition would be discovered which would lead to their identification. The writer has been informed by the old priest of Aluwiháre that there are rock-cut shrines at the base or half-way up Adam's Peak, that the approaches are now overgrown with jungle, and that no one dare make the ascent; that they lie on the west side. Possibly the priest has framed his answer in accordance with what he saw was the anxiously-expected answer, regardless of strict truth.

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It would appear that the caves, or rock-hewn chambers, now used as shrines in Ceylon are not of any great antiquity as *shrines* from the following considerations :—

(1) The principal figure is in all cases the Buddha in Nirwáṇa.

(2) The figure is of colossal size.

(3) It is not of hewn stone, but of composition, and is painted and plastered.

(4) The erect or sitting figures where found are mere accessories.

(5) That the caves are immensely older than the figures in them is evident from the figures not being hewn *in situ*, but built up of chunam and brick, &c.

(6) That the caves are of recent use as Buddhist shrines may be inferred from the character of the façades by which they are closed in. These are plain to meanness, devoid of all attempt at decoration, being generally sun-dried brick laid in mud, rubble stone dry or in lime, or even plain mud walls.

But the writer is of opinion that these *caves* are of great antiquity, and have been used in past ages as refuges from floods and wild animals in the low-country, and from wild animals and hostile tribes in the hill-country. By mere difficulty of access as at Adam's Peak, Dambulla, Aluwiháre and Dunumaḍalakanda, &c., they are eminently fitted as places of refuge; and from the commanding view which they in all cases give of the country round by which the smoke of the fire of any pursuing party by day, and the flame by night, could be readily detected, they would serve as natural forts in a primitive age.

At the caves of Aluwihúre, near Matálé, may be seen a stone exactly similar to one discovered among some cave-dwellings in the Rhone valley, and figured by Mons. Louis Figuier in his "L'Homme Primitif" as a polishing stone used for polish ing flint weapons.

When by gradual civilization the forest aborigines learned to make huts without the help of Nature, and to fortify their

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hamlets in a rude way, these refuge places would naturally be adopted with the first uprising of any primitive form of natural religion as places pre-eminently fitted for the performance of worship. It has struck the writer when, in travelling in the Northern forests for miles under overarching trees, he has come upon some bald black rock, and, ascending its summit, has found a scooped-out water tank, a ruined dágoba, and a lovely view of nature, that the tank which has outlived the flimsy dry brick dágoba was in existence centuries before the religion was revealed to which the dágoba was dedicated,—that the hill is the holy place of some primitive worship, probably of fire, and has been adopted by a later faith in a manner common throughout the world.

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